



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

have to be the creative spirit, who would find new forms of expression for the religious feeling and thinking of these seekers after truth, who are illumined by the dawn of the morrow of the future, and these forms of expression would have to be comprehensible, significant, and commanding reverence to the wise and the foolish alike."

The concluding chapter is devoted to a prophecy as to the religion of the future: "The coming religion will need less a theological system, a definite ritual or an ecclesiastical organization, than it will need a life in the veneration of God, in striving after inner truth and purity, in enthusiasm for everything good, in strife against everything bad, and in unceasing endeavor to work sacrificially and unceasingly toward the self-realization of the individual in society."

Withal, Director Müller is giving us a picture of ourselves, a nation in the making, in which he sees through German optics, darkly, the truth, that some of us have been seeing more or less clearly for some time, that the religion which will function in contemporaneous life is not a religion of Shibboleths, nor a religion of provincial sectarianism, nor an asseveration of distinction of policy in things ecclesiastic, but a religion of spirit, revealing itself to spirit, and issuing in righteousness, until the nations of the world shall come to see that righteousness exalteth a nation, and that that nation is blessed whose God is Jehovah.

HUGO P. J. SELINGER

UNIVERSITY OF PUGET SOUND

Women in the Bookbinding Trade. By MARY VAN KLEEK. New York: Survey Associates, Inc., 1913. Pp. xx+270. \$1.50.

This book is the first published of the peculiarly timely investigations of the newly organized Committee on Women's Work of the Russell Sage Foundation. As pointed out in the introduction by its chairman, Professor Henry W. Seager, the number of women in industry is rapidly increasing, the conditions under which they work threaten social deterioration, and our courts are now fully committed to the policy of recognizing them as a class in need of special protection. Social workers who have followed the recent efforts of our state legislators to give expression to an increased public sensitiveness about the treatment of women workers would be glad to have the lawmakers learn a lesson from the plans of this committee. Hasty efforts to enact laws based on no more accurate information than that collected in sensational and haphazard investigations of untrained legislators are likely to result in a serious setback to

our American social-politics movement. This series of exhaustive and painstaking examinations of typical trades employing women will furnish a sound basis for regulations in eastern cities, and supply models for the studies needed in the Middle West and on the Pacific coast for the guidance of the generous impulses of the lawmakers of these newer communities.

We are left in no doubt as to the findings of this investigation, as the concluding chapter gives a clear summary of the changes necessary to establish wholesome standards (pp. 230-31). The most serious evils of the trade are overtime and irregularity of employment. The reports of overtime show twelve-hour days in 23 per cent of the cases; in 25 per cent the overtime day was longer than twelve hours, and instances were found where girls had worked continuously for 18 to 22 hours. The need of strictly enforced legal regulations of the hours of labor and periods of night rest is obvious. The introduction of more "scientific management" and the training of learners in a variety of the highly specialized processes of the trade would do much to overcome the suffering due to the fluctuations in employment. Other recommendations calling for improved sanitation, the use of safety devices, protection from fire, exclusion of young children, and avoidance of overspecialization touch evils generally recognized as common in our American industries.

Miss Van Kleek argues that these recommendations are entirely practicable because each of them has been enforced in one or more of the binderies of New York. She divides the responsibility of attaining good standards between the public, the employers, and the workers in the trade. The public should remedy its lax enforcement of existing laws, provide remedies for the serious extension of night work revealed by the investigation, and do more effective and intelligent educational work through the public schools. As more than half of the bindery workers of New York are employed by less than 10 per cent of the binderies, a few employers have power to set standards for the trade. It is suggested that more personal oversight of foremen and superintendents by the owners of the business might help to eliminate much of the overtime and unemployment due to a bad distribution of work and the defective training of learners, and might also result in a realization of the necessity of a more generous scale of wages. Should this group of large employers establish standards demanded by an enlightened public opinion, the workers might be charged with the task of developing their trade-union control so as to insure the maintenance of the improved standards throughout the business. This latter agency was found to be doing the

most effective work for establishing conditions in the trade shown to be socially desirable. In concluding her study of collective bargaining in the bindery trades, Miss Van Kleeck declares (p. 193): "In regulations regarding the training of the learners, in the shortening of the normal hours below the limit which the state has been able to establish by legislation, in the gradual enforcement of a minimum wage scale, and in the protection of the individual women against unjust and unfair treatment, it has accomplished results more important than any yet secured for this trade through legislation."

LUCILE EAVES

UNIVERSITY OF NEBRASKA

Le sentiment religieux base logique de la morale? Par le COMTE PEROVSKY-PETROVO-SOLOVOVO. Paris: Marcel Rivière et Cie, 1913. Pp. 172. 3 fr.

The author protests that he is neither a metaphysician nor a savant. Contrary to the expectation aroused by the title, the work is not a systematic study of the religious sentiment in relation to moral values. It is rather an assembling of what may be said against the inconsistencies, absurdities, and non-moral tenets and practices of religions, ancient and modern, with the exception of deism. The definition of religion is believing absolutely in the truth of particular religious doctrines and the working-over into practice of those phases of the doctrines which can be applied (p. 10). Then follows an attack after the manner of Tom Paine. The fruits of dogma are clannishness, hatred, intolerance, and hypocrisy. Belief in fixed transcendental truths means pious frauds, persecution of scientists, and blindness to secular satisfactions. Immorality is imputed to the deity and abject submission and fatalism fostered by religion. The Bible is full of contradictions: cult and authority restrict the free play of natural social forces, etc. The author thinks that while there may be some justification in modern times for pious lies to keep the credulous multitude in order, for the cultivated man and gradually for everyone the morality of prudence and social consequence will suffice. Logically and practically morality stands on its own feet and derives nothing from the religious sentiment. The true standard is the maximum of personal and general utility. The concluding pages (pp. 156-65) rehearse in crude form the argument of J. S. Mill without that writer's qualification of the utilitarian doctrine.

Many of the writer's charges are historically accurate. They are nevertheless more appropriate to an earlier stage in the controversy and